THE STATE OF HUMAN NATURE DELINEATED.

As Deliver'd in a

LATIN ORATION

Before the PRESIDENT *and* FELLOWS *of the* COLLEGE *of* PHYSICIANS,

On the FESTIVAL of St. *LUKE*, 1734.

By *JOHN HOLLINGS*, M. D.

Tranſlated into *Engliſh.*

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Ἐνι τὰ πρὸς σοφίλω
ἐν ἰητρικῇ πάντα. Hippocrat.

Homo nullo modo perfectus eſt:
Sed eſt quædam particula perfecti. Cicero.

LONDON,

Printed: And Sold by *J. Roberts* in *Warwick-Lane*, and *T. Worrall* in *Fleetſtreet.*

MDCCXXXIV. [Price 1 *s.*]

TO

Dr. *HOLLINGS.*

SIR,

MY Brethren of the Quill will look on it, no doubt, as a high Soleciſm in Practice, to Addreſs the Performance of any Author to the Author himſelf: For, as the principal Intention of their Dedications is, for the moſt part, Lucrative, they won't readily conceive how any Gratification can be expected from a Man, for only making him a Preſent of what was already his own. But as I propos'd no farther Reward to my ſelf from this Undertaking, than the Satisfaction of rendring ſo Entertaining and Inſtructive a Piece more familiar to my Countrymen; ſo I have no other View in this Epiſtle, Sir, than to Apologize for my Attempt to put your Thoughts into a different Language, from what you were pleas'd to dreſs them in your ſelf. I wiſh it had been executed by an abler Hand; but, as to the Intention, I preſume there's no Vindication in that reſpect requiſite; for I ſee no reaſon, becauſe you were oblig'd, by the Force of Preſcription, to write it in a dead Language, that therefore very few Living ſhould be the better for it: No, Sir, — as you have here pointed out the Qualifications neceſſary to a good Phyſician, and prov'd, by your Manner of doing it, that you are a perfect Maſter of them all your ſelf, I thought it would not only be a very great Conſolation to the Many whoſe Health and Beings are under your Guardianſhip, to find what Judicious Hands they were happily fallen into;

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but of conſiderable Benefit likewiſe to Mankind in general, by ſerving to convince them, that the Practice of Phyſick is not a Thing of ſo very little Difficulty or Importance, as ſome have endeavour'd to perſuade them. They may here ſee, that there is altogether as wide a Difference between a Regular, Sagacious, Skilful *Phyſician*, and a mere experienc'd *Apothecary*; as there is between a Learn'd, Impartial *Judge*, and a downright practiſing *Norfolk Attorney*. An Attorney may be acquainted with the Chymiſtry and Pharmacy of his Profeſſion, and be expert enough at the *Peſtle* and *Mortar* of the Law: He may be able to reduce a good corpulent Eſtate to a *Caput Mortuum*; and to make legal Pills and Powders, that may prove ſwinging Catharticks and Emeticks to a Man's Purſe, merely by the Aſſiſtance of his *Statute Diſpenſary*; but then he does not pretend to make any Application of 'em: This Part is left to the *Reverend Bench*, to be cautiouſly directed, agreeable to the ſeveral Symptoms and Circumſtances of the Caſe. ——— The Parallel applies it ſelf.

But this is not the only Inſtruction contain'd in the following truly Valuable Piece, Sir; for we are likewiſe there taught how to diſtinguiſh a good *Man*, as well as a good *Phyſician*; and that ſublimeſt Pitch of Human Knowledge is pointed out to us, of *Knowing our ſelves*; what the true Nature and End of our Beings is, and by what Method and Means that Nature is to be perfected, and that End accompliſh'd.

But the Performance will be recommended more by its own real Worth, than by any thing I am capable of ſaying for it; I ſhall therefore leave it to anſwer for it ſelf, as being ſufficiently prepar'd ſo to do. As to any Dividend of either Profit or Praiſe, that the Tranſlator might propoſe to himſelf, I doubt, Sir, you'll think, that, like the famous Fifty *per Cent. South-Sea* Dividend, it has been very much to the Prejudice of the Original Stock: He, therefore, gives up all Claim to Recompence, and only Hopes to meet with Pardon for being, as he ſincerely is,

SIR,

Your moſt obedient Servant,

and diſintereſted Admirer.

THE STATE OF *HUMAN NATURE* DELINEATED.

Mr. *Preſident, and Gentlemen,*

'TIS under the greateſt Apprehenſion, and even not without Trembling, That I enter upon the ſolemn Duty of this Day, ſo very anxious and ſolicitous is the high Ambition to pleaſe. However, I am in ſome meaſure reviv'd and encourag'd, by the animating Preſence of ſo many eminent Perſons, aſſembl'd in mutual Amity and Benevolence, and wholly intent on the Advancement of Medicinal Knowledge.

I muſt confeſs, indeed, that I have labour'd, with the utmoſt Care and Aſſiduity, both to conceive rightly, and expreſs clearly what I am about to ſay on this occaſion. And, Oh! that I were but capable of pleaſing ſuch delicate Taſtes, and ſuch refin'd Judgments; That I could but ſpeak elegantly and ſplendidly likewiſe! But nothing of this muſt be expected from me; not becauſe the Subject wou'd not admit of being adorn'd, but becauſe, thro' a Senſe of my own Inability, I durſt not attempt it. Leaving therefore to others the Province of an Orator, I take upon my ſelf only what is proper to a Phyſician (and I wiſh that I

were but equal to that!) the Buſineſs, I mean, of a Natural Hiſtorian, whoſe higheſt Ornament is Truth.

I muſt, therefore, requeſt and intreat of you to hear me with Attention and Candor.

As ſeveral of the Members of this Celebrated Society have diſcours'd, very juſtly and beautifully, on the Riſe and Progreſs of Medicine, and of the Honour it brings to thoſe who have been inſtrumental in its Advancement; I did not think it foreign to this Inſtitution, to ſay ſomething of Medicine it ſelf, in order to diſcover the better, whether it can claim the Denomination of an Art, or not, what it really is, whether it ought in every free, and well conſtituted Republick, to be cultivated, eſtabliſh'd and encourag'd; or, as ſome perhaps are pleas'd to think, neglected and deſpis'd.

MEDICINE is the Knowledge of Human Nature in a ſound State, and in a diſeas'd one; in order to preſerve the one, and repair the other. He, therefore, muſt neceſſarily be the beſt Guardian of Human Nature, who beſt underſtands by what means Human Health may be preſerved, how it is loſt, and which way to be reſtor'd.

True Knowledge, therefore, in Medicine can only be obtain'd from a thorough Knowledge of the Nature of Man, and of thoſe things which are neceſſary to the Functions of Life; and as the Qualities of Aliments, and Virtues of Medicines, are not meerly Imaginary, but actually exiſting in Nature, there can certainly be no other Rule than this, whereby to diſtinguiſh a good Phyſician from an ignorant and unskilful one: Wonderfully magnificent, indeed, and truly illuſtrious is Human Nature in a State of Health; but at the ſame time very mutable, frail, and liable to Decay! To how many Diſeaſes, Pains and Diſorders are we, alas, obnoxious! Even from thoſe things which are the leaſt in our own Power! From hence ſprings the Neceſſity of Phyſick and Phyſicians, both to preſerve Health, and to recover it when loſt. Juſtly, therefore, was it judg'd by Antiquity, that this Art of curing and keeping in Health, both Body and Mind, ſhould be conſecrated to the Invention of the Immortal Gods. For if great *A-*

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pollo, as it was fabl'd of old, darted amongſt Mankind his burning Shafts, the ſame great Parent and Patron of Medicine, has conferr'd on you, his choſen Sons, the noble Art of healing the Wounds they gave. The firſt Part, therefore, of the Art of Phyſick (if we will liſten to thoſe ancient Maſters of Life and Medicine) contains that ſublime Precept of Wiſdom, KNOW THY SELF. The Energy and Meaning of which are ſo Divine, that it could not be attributed to any Mortal, but to the *Delphick* Deity only: Now one Branch of this conſiſts in being well acquainted with the Powers and Faculties of our Body and Mind; with what a Man is capable both of doing and ſuffering: Which Knowledge † *Hippocrates*, and *Plato* (who took many things concerning Human Nature, and the Principles of Things from *Hippocrates*) as likewiſe *Galen* in many places inculcate, as both neceſſary to a Phyſician, and profitable to every Man. If, therefore, I ſhould be longer in explaining this, than I either wiſh'd, or intended to have been, I hope, from your wonted Clemency, that you'll readily pardon me.

What can be more excellent, what more advantageous, than to contemplate the various States of Man through his Progreſs in Life? When firſt riſing into Being, and latent in the Womb, then brought forth into Light, every way weak both in Body and Mind, and ignorant of every thing: But as he goes on towards Manhood, what Abilities, and how many Advantages thoſe ripening Years bring along with them; by what Degrees he climbs to reach that ſlippery unſtable Height of Life, in which all the Members of his Body, and all the Faculties of his Mind are in a Capacity of diſcharging their ſeveral Functions, and Man may be ſaid to be in his own Power? But afterwards, in the Decline of Life, how the retreating Hours rob him of all his Strength and active Faculties, bring every thing to Decay and Diſſolution, till Earth at length returns to Earth again?

Being acquainted with theſe Particulars, we ought in the next place, as a matter of the utmoſt Importance, to underſtand perfectly what the End of Life is, and what is incumbent on

† *Vide* HIPPOCRAT. & GALEN.

us to do, by conſidering attentively what the Powers of Human Nature are capable of, and what not. We ſhould therefore examine, with the greateſt Diligence, what Powers and Abilities are given to Man, what their Number is, and their ſeveral Provinces; what the proper Buſineſs of each is, in what Manner, upon what Subjects, and in what Method they are to be exerted, in order to accompliſh their appointed Ends?

We ſhould likewiſe be acquainted with all the Natural Appetites, and every Affection of the Mind; that we may know which of them aſſiſts us in the Uſe of our Faculties, and which of 'em obſtructs us in it; as likewiſe with all the other Conditions of the Mind, eſpecially thoſe of Happineſs and Miſery, with the Deſire of the one, and Averſion to the other, by which we are invited and led to the right Uſe of our Abilities. Hence then, by obſerving what kind of Beings we are, we may preſerve our ſelves ſuch as we ought to be, and follow that Courſe of Life which is agreeable to our Conſtitution, Capacities, and Natural Affections.

For whatever are the Ends deſign'd by the Creator for Man to accompliſh, there can't be the leaſt doubt but that he furniſh'd him with Powers and Appetites, and plac'd him in a State adapted to the Attainment of ſuch Ends; and certainly, in right of that Gift, as we are conſcious that we receiv'd it from him, he commands us to make a proper Uſe of it, tacitly gives us the Power of defending it, and forbids all Men, by his own Right, to hinder or obſtruct it.

All theſe things, being thoroughly underſtood, we can't contemplate, without the higheſt Admiration, that all the Parts of the Body are fram'd for the Uſes of Life; that all the Faculties of the Mind are adapted to the Ends of our Being, that our Natural Appetites are proportion'd to our Powers, and that every different State of the Mind follows the different Uſes of thoſe Powers.

The Mind is the Man, and to that Nature has given the Empire of the whole, and for its Uſe almoſt all the Parts of the Body are form'd: Which will be more eaſily underſtood, by taking a full View of the whole Structure

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of Man, and the whole Figure and Perfection of Human Nature.

Thoſe Parts, which are the Inſtruments of ſenſible Motion, are given for a Multiplicity of Uſes, and plac'd in almoſt every Part of the Body: on ſome of which the Ideas of external things are imprinted in a way altogether unknown to us: For there is nothing in thoſe external things themſelves, nor any thing in the Inſtruments, like what is ſeen in the Mind: Neither doth the Mind it ſelf perceive either Solidity or Figure, nor even ſo much as the Motion of the Nerves by which it is affected; it only is ſenſible that by ſome way or other it is affected, and perceives, alone, its own Mutations. By theſe Perceptions, however, it is able to diſcern the Nature of things diſtinctly enough, as far as they regard the Uſes of Life. Again, there are other Nerves, which by exciting the Ideas of Hunger and Thirſt, keep us mindful of our daily Diſſolution, and demand the neceſſary Recruit of Meat and Drink. There are others likewiſe, which ſtimulate us to throw off, at proper Seaſons, the uſeleſs Parts of our Aliments; whilſt others, moſt agreeably, incite to the Preſervation of the Species. From all theſe Nerves the Mind receives Senſations both of Pleaſure and Pain. Over theſe Inſtruments of Senſe the Mind has no Dominion at all; but there are other Parts of the Body, which are immediately ſubject to its Power, and are ſubſervient to voluntary Motion. It is incredible, without the utmoſt Attention, what an infinite Number of Organs are contriv'd by Nature for the Uſe of Speech; how many Inſtruments by which the Mind may expreſs, in different Words, its Senſations, Diſpoſitions, Counſels, Purpoſes, and Reſolutions.

How excellent and divine is the Power of Speech! which, amongſt an almoſt infinite number of other Advantages, has united us by the ſocial Bonds of Rights, Laws, and Community, and diſtinguiſh'd us from wild and ſavage Beings.

Almoſt infinite are the Inſtruments, Geometrically fram'd with the moſt exquiſite Art, by which the Mind may, as it pleaſes, move every Member. The Mind, however, has not any

any Perception of Solidity, Figure, or the Motion of the Nerves by which it moves thoſe Members of the Body; neither does it in the leaſt diſcern its own Action, till it perceives, by the Effect, that the Members are mov'd.

Theſe moſt uſeful and delightful Effects of Voluntary Senſe and Motion, are not to be explain'd by any Phyſical Reaſonings: For Motion can produce nothing but Motion; and the Power of Moving and Directing, of Attracting or Repelling, is not in the Things themſelves which are mov'd, attracted, or repell'd, but certainly in ſome other Thing; whether in a very fine and ſubtle Spirit pervading groſs Bodies, as ſome * Philoſophers have thought, I won't pretend to determine. Hear the Words of the Great Sir *Iſaac Newton* upon this Point, for I know how much Regard you juſtly pay to his Name.

The Terms, *ſays he*, of Attraction, Impulſe, or Tendency of any kind to the Center, I indifferently and promiſcuouſly uſe one for another; theſe Powers being not to be conſider'd Phyſically, but only Mathematically: So that the Reader muſt beware of thinking, that by Terms of that ſort, I any where define the Kind or Mode of Action, or the Cauſe and Phyſical Reaſon; or that I really and phyſically attribute Powers to Centers, (which are Mathematical Points,) if I ſhould happen to ſay, that Centers attracted, or that Centers have ſuch and ſuch Powers.

In another place, I proceed, *ſays he*, to expound the Motion of Bodies mutually attracting each other, by conſidering the Centripetal Powers as Attractions; tho' if we were to ſpeak phyſically, they might more properly be term'd Impulſes, perhaps. I find, however, in the Writings of ſome Phyſicians, theſe Terms made to denote the Cauſe or Phyſical Reaſon, as if they had forgot what is here mention'd. But in whatever manner theſe things are, all the Nerves of Senſe act upon the Mind whenever an Object is offer'd; and the Mind itſelf acts upon all the Nerves which are ſubſervient to Voluntary Motion: The Mind therefore muſt neceſſarily be preſent with all theſe

* *Vide* GALEN *de Sectis. Et* NEWTON *Prin. p.* 6. 160 & 530.

theſe Nerves, for where the *Subſtance* is not, there cannot be the *Virtue* *.

But it is not the Buſineſs of a Phyſician, nor of a Philoſopher, indeed, to be too curiouſly inquiſitive after the Cauſes of theſe Things; but to make a right Uſe of the Inſtruments themſelves, and diligently endeavour to find out, what things either improve or obſtruct the Uſe of them.

Theſe Inſtruments of Senſe and Voluntary Motion cannot diſcharge their Functions long together, but in a ſhort ſpace of Time require a grateful and neceſſary Reſt, which ſtrengthens the Powers both of Body and Mind, and affords a Conſolation and Refuge from all our Labours and Solicitudes: While other Parts of the Body, form'd for the Uſe of theſe, are in continual Motion to the laſt Period of Life, without the leaſt Dependence on the Mind.

For whereas all the Parts of the Body are in a perpetual Flux; unleſs they are ſupply'd by Subſtance of the ſame Nature with that which is waſted, the whole muſt neceſſarily decay and be diſſolv'd. Many therefore are the Inſtruments within us, which are moſt accurately accommodated to receive and digeſt the Aliment, and to diſtribute it thro' the whole Body: Amongſt all which nothing ſuperfluous, nothing uſeleſs is to be found, but every one created and placed by Divine Wiſdom and Counſel for the Functions of Life.

From the Goodneſs of the Complexion, and the agreeable Compoſition of the ſeveral Members, by which all the Parts are united in a graceful Harmony, ariſe external Beauty and Comelineſs; as from a natural and graceful Motion of the whole ariſe Dignity and Decorum.

Let us now paſs to the other Part of Man, which we call the *Mind*, and which cannot be form'd of Veſſels and Fluids, by any kind of Diſpoſition, or Contexture of them whatever. And this is indeed a very wonderful thing, that the Mind is capable of looking into itſelf. I know not how it happens, that the Edge of the Mind may be ſometimes blunted by being turn'd on itſelf, and for that reaſon may loſe the diligent Uſe and Practice of Contemplation; but if it could, with ſufficient Attention, take

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* *Vide* NEWTON *Prin.* 528.

a clear View of itſelf, and make a thorough Examination, it would learn that it had certain Faculties of perceiving, diſcerning, retaining, contemplating, inventing and comparing, for obtaining and arriving at Knowledge: That is, for perceiving the Nature of Things, their Qualities, Conditions and Relations, what Alterations they are mutally capable either of cauſing or admitting amongſt themſelves, eſpecially thoſe Mutations which they are wont to occaſion in the Body or Mind, and from the Effect of which, as they are either grateful or diſagreeable, we denominate Things to be good or evil.

When the Mind makes a right Uſe of theſe Faculties, the Perception of the * Agreement or Diſagreement of Ideas which follows, (whether by immediately comparing the Ideas amongſt themſelves, or by Reaſoning) is call'd Knowledge or Truth, True, Certain, Right, or Reaſon; for all theſe Words ſignify the ſame Thing. Knowledge, therefore, is rightly defin'd by the Antients, to be ſuch a Perception of Mind, which cannot be remov'd by any Force, or by any Means. But in thoſe Ideas, in which we cannot have ſuch an evident and immutable Perception of the Agreement, and Diſagreement of Ideas, we ought to be ſatisfy'd with Probability, and to make uſe of that. If we don't make a right Uſe of theſe Faculties, we err; if we make no Uſe of them at all, we continue in Ignorance.

The Extent of our Knowledge depends on the Number of our Ideas, and on the Mind's being more or leſs exerciſed in comparing them. In the Exerciſe of theſe Faculties there are two Miſtakes, which, as *Cicero* informs us, ought to be avoided. One of which is, the taking Things for known, which are unknown, and then too raſhly giving our Aſſent to them; which is a very dangerous Practice in all Caſes, but in Phyſick more particularly ſo. The other is, the beſtowing too much Study and Pains on things that are obſcure and difficult, and at the ſame time not neceſſary. To be ambitious of knowing all Things of what kind ſoever, is the Part only of over-curious and inquiſitive People; but to be led by Humanity to the Knowledge of thoſe things which regard the Advantage, Pleaſure, or Preſervation of our Fellow-creatures, ought, certainly, to be eſteem'd the part of the

* *Vide* HIPPOCRAT.

the greateſt Men; For we are not born for our ſelves alone, but Men are form'd and created for the ſake of Mankind, that they may all be mutually ſerviceable to one another. There are therefore other Abilities, and thoſe very excellent ones, conferr'd on Men, of abſtracting, compounding and nominating; by the Uſe of which they enjoy the many Advantages of Speech and Society. By theſe, thoſe kind of things are accompliſh'd, as *Cicero* obſerves, * which do not actually exiſt, but are only in the Underſtanding; by theſe all univerſal Propoſitions are compounded; and, laſtly, by theſe we are made capable of Laws, Rights, and Obligations. Theſe, therefore, are thoſe Properties which ſo widely diſtinguiſh Men from other Creatures. For, amongſt ſo many Kinds of living Creatures, there is not any one known to us, capable either of Laws or Rights, becauſe theſe Powers are wanting. Such Animals, therefore, have no ſuch thing as Property, neither can there be any Rights ſubſiſting between them and Men; ſo that without any Injuſtice or Injury, Men may make uſe of Beaſts for their Conveniency and Advantage; as Beaſts, that are able to do it, make uſe of Men.

There are likewiſe, GENTLEMEN, ſome things very worthy of being known, which relate to the Ideas or Objects of the Mind, as their Original; to wit, Senſe, Animadverſion; or, the Ideas compounded, by the Mind, from the Ideas of Senſe and Animadverſion. While a Man is waking, a continual Series of Ideas, in certain Intervals, are preſented to the Mind, and a certain Time is neceſſarily requir'd for their continuing in its View, in order that its Faculties may be rightly exerted upon them. What Idea will follow upon another, the Mind is not capable of foreſeeing; but it may generally chuſe, when in a State of Health, which it will employ itſelf upon. But if they are preſented either too ſlow or too quick; or make their Impreſſions with too little or too great a Force; or if the Mind contemplates any thing with more than ordinary Attention, or is diſturb'd by any Diſeaſe, or wearied by approaching Sleep, it can then neither perceive them diſtinctly, diſtinguiſh the true from the falſe, nor rightly exerciſe its Faculties upon them. Such is the natural

* CICERO Topic.

Agility and Activity of the Mind, that it can't conſider one Idea for any long time together, but is refreſh'd, and repair'd, as it were, by a Variety of Ideas, as the Palate is refreſh'd by a Variety of Aliments. But if any one forces itſelf on it, either more eagerly, or for a longer Duration than ordinary, it is often thrown by that means into Madneſs or Melancholy.

Wonderful is that Power, by which the Mind ſtores up and retains her Ideas, as in a Treaſure-houſe, and is generally able, whenever it pleaſes, to bring them again into View; ſometimes indeed it is incapable of doing it, whereas at other times they come freely and unrequir'd.

But where, it may be ask'd, are theſe Images, when they are not perceiv'd by the Mind? Is it poſſible for them to be in the Mind, and yet not be perceiv'd? Or can we conceive that the Mind, or the Veſſels of the Brain, receive their Impreſſions after the manner of Wax? And that the Traces of thoſe imprinted Ideas is what we call the Memory? No, it would be abſurd to imagine ſo. For what can be the Figures or Traces of Colours, Sounds, or Mix'd Modes? But if they may again be recall'd by their Traces into the Mind, it certainly is not Memory, unleſs the Mind is conſcious at the ſame time, that it had before perceived them. However this may be, it is the Buſineſs of the Mind to perceive Ideas diſtinctly, to diſtinguiſh them accurately, to retain them faithfully, and readily to reſtore them. For theſe Purpoſes we muſt take care, that our * Ideas be true, clear, diſtinct, and, as far as we can, adequate likewiſe, that we may be able to compare them the better.

† The Connection of Ideas, and the Means whereby thoſe which are diſagreeable may be remov'd from the Mind, are things which ought not to be neglected. The Knowledge of theſe Things I look on to be very uſeful, for the right Underſtanding of the different Genius's of Men, whether ſlow or quick; as likewiſe ſeveral Diſeaſes of the Head, ſuch as delirious Diſorders, Lethargies, Madneſs, and the like. For as great a Variety as there is of Inſtruments for the Attainment of Knowledge; as many things as there are neceſſary with regard to true or falſe Ideas, or the Manner in which they are preſented

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* *Vide* GALEN. *de optimo docendi genere.* † *Vide* LOCK.

to the Mind; or with regard to the Conditions of the Mind, whether too much elated or depreſs'd, too cheerful or ſad, furious or timorous; or as the Circulation of the Blood is accelerated or retarded, ſo many Kinds there are of Madneſs, which require a different Method of Cure *.

It is of the utmoſt moment, likewiſe, to diſcover what Effects, what Conditions of Happineſs or Miſery they may produce in the Mind, either at preſent or afterwards? For as from theſe Cauſes they appear either agreeable or diſagreeable, ſo Deſire or Averſion follows, the Will follows upon the Deſire, Action upon the Will, and Happineſs or Miſery upon the Action, according as the Judgment made concerning things good and evil, is right or wrong. Since, therefore, Mens Lives may be diſquieted, thro'Ignorance, of what things are good and evil, and they may be often depriv'd, by that error, of the greateſt Pleaſures, and tormented with the moſt grievous Anxieties of Mind, it certainly ought to be the principal End of all Inſtruction and Learning, to enable us to make a right Judgment concerning what Things are good, and what evil. For theſe are not to be determined by the preſent Pleaſure or Pain, nor by the Manner in which they affect us alone; but we ought to conſider, likewiſe, whether they are agreeable, or not, to the Nature of Things: And when every Method and Intention of *Nature*, and *Nature*'s *Lord*, is known, and we know whether our Thoughts and Actions correſpond with the whole, then we ſhall be able to make the trueſt Judgment on Things good and evil. For the Effects of our Ideas, by which we are excited to Action, are not in the leaſt the Rules of our Actions, neither do they neceſſarily compel us to act. And from what part ſoever any kind of Pleaſure or Profit is offer'd, if we can't enjoy it, without Injuſtice or Intemperance, we ought not, moſt certainly, to enjoy it at all.

On the other hand, however diſagreeable ſome Things may appear, and however much to be avoided; yet, if our Duty requires it from us, they are to be endur'd with Patience; for there can never be any juſt room for neglecting or deſerting our Duty. For there is a Reaſon ariſing from the Nature of Things, which ſpurs us on to Good, and calls us off from Evil; and

* *Vide* CELS.

which does not then firſt begin to be a Law, when it is a written one; but is ſuch from its very Riſe, which Riſe was at the ſame time with that of the Divine Mind.

Wherefore, *as* Cicero *ſays*, the true and principal Law, adapted to command and forbid, is the right Reaſon of Almighty *Jove*. For the Deity it ſelf acts according to the Nature of Things; by theſe he ſpeaks to all Mankind, and has created Men capable of knowing them, that by thinking rightly, that's to ſay, according as Things are; and by rightly acting, that's to ſay, according to the Nature of thoſe Things; they might be obedient to the Will of their Creator, and in ſome meaſure reſemble him in the human Body; which is the utmoſt Perfection Man's Nature is capable of, and the ſole and only Way to the Attainment of a happy Life. For, as Reaſon, Truth, and Equity are the ſame in the Deity as they are in Man, from whence could he receive them but from the Creator, and for what Cauſe were they given us, but that we ſhould obey; and that not only becauſe 'tis right, juſt, and comely ſo to do; but becauſe it very much concerns our own Happineſs or Miſery?

The Perfection of Human Nature is by the Ancients call'd *Virtue*: And as the Perfection of the Whole is the Perfection of the ſeveral Parts, all the right Uſes of our Faculties, all the right Affections of the Mind, and all right Actions are call'd *Virtues*, as they accompliſh their appointed Ends.

Theſe Virtues, as they relate to different Things, are diſtinguiſh'd by different Names: As Wiſdom, Prudence, Temperance, Fortitude, Juſtice, Humanity, and what are ſubject to them. For the Practice of theſe, therefore, Men were created: Theſe the Nature of Things points out to us; theſe the *Lord of Nature* enjoins; all Admiration therefore, all Honour, all Affection are due to Virtues, and to thoſe Thoughts and Actions which are agreeable to Virtue, and which are found to be accompliſh'd by the right Uſe of our Faculties.

For, be pleas'd to obſerve with me, GENTLEMEN, that all the natural Appetites of the Mind are adapted to the right Uſe of our Powers.

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In the firſt place, in order to obtain the Ends of Life, 'tis neceſſary to preſerve Life it ſelf: A ſtrong Self-Love, therefore, is by Nature originally implanted in every one, for the Defence of that Life which is ſo very dear to us, and for the Preſervation both of Body and Mind in their beſt reſpective State.

Hence, likewiſe, Men are naturally and freely dear to themſelves; the Parts alſo of Body and Mind, and of thoſe things which are in the Motion and State of either, are by this Affection taken care of and cultivated; and every thing neceſſary for them naturally coveted. For a Man could ſooner ſeparate himſelf from himſelf, than loſe the Deſire of thoſe things which are by Nature neceſſary to him.

In the next place Knowledge is requiſite: We have not, therefore only Faculties to obtain it, but ſo great is our innate Love and Deſire of it, that no body can doubt but that the Nature of Man is forcibly carried to that End. Hence the Inquiry and Search after Truth is both natural and delightful. Hence we are all drawn and entic'd with the Deſire of Knowledge, in which we think it amiable to excel; whilſt, on the contrary, to miſtake, to ſlip, to be ignorant, and to be impos'd on, is look'd on, univerſally, as mean and ſcandalous. Even in the very Things which are learnt and known, there are certain Allurements (either from the Sweetneſs of Senſation, or the Delight of Contemplation) by which we are mov'd to purſue Learning and Knowledge.

The End of Knowledge is Action: We have, therefore, both Mental Faculties and Corporeal Members form'd for Action. The Mind has likewiſe a Deſire to be always employ'd about ſomewhat, and can on no condition bear a perpetual Inactivity. For, without Action, a ſound Mind can never be preſerv'd in a ſound Body, if 'tis poſſible there can be any ſuch thing as a Mind wholly inactive. Now in every Action there are three Things, *as* Cicero *ſays*, to be obſerv'd: That Appetite be always ſubject to Reaſon: That the Importance of the Thing we deſire to accompliſh be well conſider'd, to the end that neither more nor leſs Care and Pains be employ'd, than is actually required.

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The third is, that thoſe Circumſtances which relate to Pomp, Magnificence, and outward Show, be kept within the Bounds of Prudence and Moderation.

The End of Action is Moral Duty; and the End of Moral Duty is Happineſs, which is the great and ultimate End of all our Thoughts, Deſires, and Actions.

If all Men, therefore, are by Nature inflam'd with a Deſire of finding out Truth, and of living happily; theſe Bleſſings are not only to be ſought for in the gloomy Receſſes of the Schools, or in the barren Sands and Deſarts of *Lybia*, but may certainly be found and enjoy'd, if we take Nature for our Guide, in all Places, and in every Clime.

As to thoſe Faculties of the Mind, which are given us for the ſake of other Men, every one will evidently perceive (unleſs he can caſt off Human Nature intirely) that he has a certain Social Principle naturally implanted in him, and that he was born to love and aſſiſt his Fellow-Creatures,; as likewiſe, that he neceſſarily deſires to be belov'd and aſſiſted by others, becauſe of the Indigence of Nature, which ſtands in need of many things which cannot be attain'd, or accompliſh'd, without the Aſſiſtance of others. The Manner, likewiſe, of preſerving the Human Species, which is ordain'd by the Creator, evidently Demonſtrates the Neceſſity of this Fellowſhip of Men with Men; by the natural Deſire of Copulation for the ſake of Procreation, and by our Care for, and Love of thoſe who are procreated; which is the Original and Foundation of all Society.

If, therefore, the Original of all Men be the ſame, and their Nature alike; if they have the ſame Powers and Faculties, the ſame Appetites and natural Affections; if they ſhare the ſame Conditions of Happineſs and Miſery; are obnoxious to the ſame Neceſſities, and are all by Nature equal and free, then nothing can be more evident, than that all Men are born for the ſame Ends; and this one thing ought to be propos'd by them all, that in obtaining thoſe Ends they would mutually aſſiſt one another to the utmoſt of their Power. Hence, then, we may perceive, that nothing, where common Humanity is concern'd, ought to be neglected by us; and may diſcover, at the

ſame

ſame time, in what manner Men ought to behave towards each other. It is the Duty of Juſtice, not to injure or wrong any Man; of Modeſty or Reſpect, not to do any thing which may offend or diſpleaſe him. Hence a Mind well inform'd by Nature, will obey no one, unleſs preſcribing, teaching, or juſtly and legally commanding, for the ſake of ſome Benefit or Advantage; but in every thing will preſerve both its Dignity and Humanity.

Hitherto we have only conſider'd thoſe Affections of the Mind, which are given us by Nature for our Uſe and Service: But there are likewiſe other Diſpoſitions of the Soul, by which our Thoughts and Actions are, frequently, very much affected and diſturb'd. Theſe have all their Original from different Opinions of Things good and evil, and generally from erroneous ones. There are ſome, for inſtance, who are too much tranſported with Joy at a preſent Good, or the Appearance at leaſt of Good; and are anxious above meaſure, thro' the deſire of an abſent one: Some of whom are not ſo much deceiv'd by any wilful Prejudice, as by an Error in their Courſe of Life, in order to obtain what their Inclinations are fix'd on.

But then there are others, who think that their Deſires muſt be accompliſh'd by ſome means or other, whether right or wrong: And others again, who, by reaſon of the Weakneſs of their Minds, never ceaſe deſiring at all. On the other hand, they are too much dejected and vanquiſh'd by a preſent Evil or Pain, and too much diſquieted with the Fear of an abſent one.

Sometimes the Mind itſelf, by meditating upon Things, either good or evil, creates in itſelf various Diſorders, ſuch as Love or Hatred, and other Tumults of that kind. We frequently, likewiſe, give our ſelves great Diſquiet, by conſidering the Condition of other Men; by Envy, Anger, Compaſſion, and other Commotions which are ſubject to theſe. But thoſe Men who make a judgment either by Anger, Hatred, Envy, or the fallacious Senſe of the Eye, of thoſe things which ſhould be judg'd of by Truth and Reaſon, are frequently deceiv'd to their own Coſt; remarkable Examples of which we have from *Homer*, in the Characters of *Agamemnon*, *Medea*,

and

and *Menelaus*. And here tis very evident, that thoſe Tumults are not caus'd or excited by the Creator, but 'tis our own Humour and Opinion that lets them in, as ſo many tempeſtuous Furies upon the Mind. For all Men are not indiſcriminately obnoxious to all theſe, nor are always affected by them; but ſome are more inclin'd to ſome of them, and others to other, according as they deem this or that Thing deſireable, or to be avoided. Hence it is, that ſome are carried away with the Love of Praiſe, others of Ambition; ſome with the Luſt of Senſual Gratifications, others with the Deſire of Wealth; and ſo of the reſt.

It is, certainly, very eaſy to prove to a Voluptuous Man, that a Miſer is not deceiv'd by Nature, but by the Error of his Judgment; as likewiſe to a Covetous Man, that the Errors of the Voluptuous are occaſion'd by the Luſt of Senſual Pleaſures; and ſo of the reſt, according as they eſteem, and eagerly follow after different Things. And here we may juſtly make this Obſervation; That the Mind, by being moderately tranſported with Good, improves and ſtrengthens both its own Faculties, and the Members of the Body; whilſt on the contrary, if oppreſs'd and dejected with Evil, it has a pernicious Influence on both. By theſe Diſorders of the Soul the Mind is doubly deceiv'd in the Exerciſe of its Faculties; as firſt, When a Thing is otherwiſe than it is thought to be; and in the next place, When the Event is not agreeable to what was expected.

In order, therefore, to preſerve the juſt Judgments of the Mind, and to be able to judge of things without any Error, we muſt take care that the Mind be free from all manner of Diſturbance; eſpecially if we would obtain this Happineſs, which is given to us, of paſſing thro' Life with Eaſe and Tranquillity. All the Affections and Purpoſes of the Mind, therefore, by which we are able to reſtrain or appeaſe its diſorder'd Motions, are call'd Virtues, as being neceſſary to the right Uſe of our Faculties and Powers; ſuch as Prudence, Moderation, Temperance, Fortitude, and the reſt; but if thoſe Motions were not in our own Power, neither Virtues nor Vices could thence ariſe. The

The Diſorders of the Mind, moreover, cannot poſſibly be owing to Nature, not only becauſe they obſtruct the Uſe of our Faculties, but, likewiſe, becauſe they occaſion ſuch Alterations in the Body as deprive it of the Uſe of its ſeveral Parts: In ſome, they are the Cauſe of Convulſions; in others, of Madneſs: In ſome, they too much accelerate the Circulation of the Blood, in others retard it; by which means a *Delirium* or *Stupor* is occaſion'd, and very frequently Death it ſelf.

'Tis evident, likewiſe, that the Human Mind can neither accelerate or retard the Circulation of the Blood, by its own Will; nor altogether prevent the Force of the Affectifections upon that extremely ſenſible Bowel, the Heart; but that they may have their own certain Countenance, Expreſſion, and Geſture, as the Flux and Reflux of the Blood are alter'd; or as the Nerves, eſpecially thoſe of the Heart and Breaſt, are affected by them. Hence it is, that the Countenance becomes an Image, and the Eye an Index of the Mind. When the Mind, therefore, is inflam'd and ſwoln with Anger, the Heart likewiſe grows turgid, the Circulation of the Blood is accelerated, whilſt the Eyes, the Countenance, and every Feature bear the Marks of Madneſs: On the contrary, if it is diſorder'd and dejected with Fear, the Force of the Heart is diminiſh'd, the Blood creeps on as half congeal'd, and a Wanneſs, Trembling, and Debility of the whole Body is conſequent thereupon; hence we may likewiſe know when a Man is joyful, ſorrowful, couragious, or cowardly. Theſe ſeveral Alterations of the Body, are admirably enumerated by *Cicero*; and *Galen* very accurately deſcribes the ſeveral kinds of Pulſes, proper to the ſeveral Affections; and by which he diſcover'd, that Love was the Cauſe of a certain young Man's Illneſs.

There are many things in the Body, which give an Edge to the Mind, and others which blunt it; ſo that 'tis of the greateſt Importance, in what kind of Body it is plac'd, and in what State it is preſerv'd: For ſometimes the Nerves or Inſtruments by which the Ideas, when there is no external

Impreſſion, are preſented to the Mind, are, in People awake; as in Perſons who are in a Dream, or intoxicated with Liquor, ſo changed, that nothing agreeable, nothing delightful can enter; nothing but Images of Dread and Horror; nor can the depreſs'd Mind receive other Ideas from any Cauſe whatever, whilſt ſome great Evil may ſeem either preſent, or impending.

Sometimes all the Nerves of the whole Body are in a State of ſuch exquiſite Senſibility, that if any thing make a ſlight, or ſudden Impreſſion on one Nerve, either of Sight, Hearing, Touch, or any other of the Senſes, all the reſt are affected by it: Whilſt in People, who are in a State of Health and Soundneſs, that Nerve only is affected, to which the Object is preſented. But whatever may be the Cauſe, an abject or oppreſſed State of the Mind, wonderfully whets it on to the Contemplation of Miſery, and blunts it in its Purſuit after Repoſe and Delight. It is always in Anxiety, either from the ſuffering, or the thinking of Evil; *preſent Good* it is incapable of enjoying; the Remembrance of *Paſt* it takes no Delight in; neither is it elevated by a Premeditation on *Future.* Solitary Cares captivate ſuch Perſons, equal to thoſe of *Bellerophon:* They are diſquieted with Chimera's, fly the very Footſteps of Men, take no Pleaſure in the moſt agreeable Sights, nor perceive the moſt exquiſite Force of Sounds: Food is ungrateful to their Palate, and the Sweetneſs of Smell, for the moſt part, offenſive.

Moſt wretched, certainly, is that State of Human Nature, wherein one Thought is continually following upon another, and all of them repreſenting Things ſtill for the worſe; where even Hope it ſelf, Life's nobleſt Cordial, never enters; and wherein no Period to Wretchedneſs is expected.

To be as well acquainted with theſe Things, as poſſible, is certainly the Duty of every Phyſician, in order the better to judge whether the Seat of a Diſeaſe be in the Mind, or in the Body, or in both; and that he may be the better able to preſcribe a Courſe of Life, and Remedies adequate to theſe tormenting Evils. Philoſophy, that Medicine of the divine *Socrates*, may have ſome Influence; as a ſlender Diet, and daily Exerciſe will have a very great one. But

But the Reaſon of its being ſo difficult to cure this Diſtemper, is; becauſe, in this State, we can't make uſe of that Effort of the Mind, which we can in other things. Many bodily Pains, and ſevere Sufferings, are undergone with Patience, when a Hope of ſome future Good is propos'd. Many, thro' the Deſire of Victory, or for the ſake of Glory, or for the Preſervation of their Rights or Liberties, have courageouſly endur'd Wounds, and contemn'd even Death it ſelf: But if once that Effort of the Mind be loſt, either thro' Grief, or the Violence of a Diſtemper, the very ſame Men are neither capable of manfully ſupporting themſelves under Sickneſs, nor are Proof againſt either the Pain of a Diſeaſe, or the Fear of Death; becauſe that, which at other times was their Prop and Encouragement, is now depreſs'd with Sickneſs, and is not able to cure it ſelf.

The Dominion which the Mind hath over all its Faculties, either to exerciſe one or another, upon this or that Idea; to move, or not move the Members of the Body, is call'd the *Will*, which is the Theatre of all Virtues. For no Affection of the Mind, nor any Action can be call'd a Virtue, unleſs it be voluntary: For 'tis in vain that we perceive what is true and right, if the Mind will approve of, and follow what is ill. The great Difference, therefore, between Man and Man, ariſes from the Uſe they make of this Power; and from hence they are juſtly denominated Good or Evil.

The Power of Acting, or not Acting, as we pleaſe, is, if I miſtake not, call'd *Liberty*.

Wonderful is that Perception, which is an inſeparable Companion, a faithful Witneſs, and an uncorrupt Judge of all our Thoughts, Determinations, and Actions; and to which we give the Name of *Conſcience*.

As long as all the Parts of the Body diſcharge their ſeveral Functions; as long as the Mind makes a right Uſe of all its Faculties; and as long as the Affections ſpur us on to Action, and at the ſame time are in due Subjection to Reaſon; ſo long a Man continues in a State of Soundneſs and Health.

To preſerve, and to maintain theſe in due Order, is the firſt and principal Buſineſs of Phyſick. Diligent Enquiry, therefore, ought to be made, by what moſt minute and ſimple Principles theſe noble and excellent Parts and Powers may be nouriſh'd and ſuſtain'd; which are Meat, Drink, and Air. The various and delightful Qualities of which Things, if we attentively conſider, we ſhall find that they were not accidentally, but purpoſely created, and given by Divine Wiſdom and Power to Men, and all other living Creatures, for the Uſe of Life. How many Things doth the Earth pregnant with Seeds of various Kinds, furniſh out at different Times for the Service and Conveniency of Man's Life, both with reſpect to Food and Medicine? What various Kinds of living Creatures are we ſupply'd with, not only that we may be refreſh'd and gratify'd with the Abundance and Variety of Food, but likewiſe that we might have it in our Power to make Uſe of one Sort of Aliment in Health, and another in Sickneſs? How wonderful are the Powers of that Vital and Salutary Air, which we continually and neceſſarily breathe? There are ſome, indeed, who think that many Particulars, of which the Air is compounded, proceed and flow from the Moon: And Sir *Iſaac Newton* is of Opinion, that ſome Particulars are owing to the Comets. I am apt to ſuſpect, *ſays he*, That the moſt ſpiritous, fine, ſubtle and beſt Part of our Air, and which is requiſite to the Life of every Thing, comes chiefly from the Comets.

Great, moſt certainly, is the Delight to explore one Thing after another, and to contemplate the Connexion and Agreement of the whole, where nothing is made for itſelf, but all for the ſake of all. To have a clear Perception of this, we ought to conſider the whole Solar Syſtem; the immenſe Magnitude of the Heavenly Bodies, the admirable Order, and different Velocities of their Revolutions; as likewiſe their incredible Conſtancy, fulfilling their annual Alterations and Viciſſitudes, from which the whole Preſervation and Safety of all ariſes. The principal and moſt glorious, in this Syſtem, is the Sun; which, plac'd in the Center, caſts a Luſtre on all, and renders the Order, Variety, and Beauty of the whole viſible, by its radiant

radiant Beams; by the Motion of theſe all its Parts are ſuſtain'd, and Air and Water are generated; by which all Things that the Earth produces are preſerv'd, nouriſh'd, and encreas'd, and the Life of all Animals ſupported: All the Conveniencies, therefore, which we make Uſe of; the Light we enjoy, the Air we breathe, ſeem to have their immediate Original from the Sun. It would be too long a Task to ſpeak of the whole Syſtem: But if theſe Things are thought Great, as they really are, with what Tranſport of Mind muſt we Contemplate upon the whole Univerſe, and all Eternity; eſpecially the Heavens, when Night involves the Earth in Darkneſs, ſtudded and adorn'd with an almoſt infinite Number of Stars? Can we make the leaſt doubt but that there is ſome infinite, excellent, and divine Nature, which at firſt form'd, and now directs and preſides over them all? —Struck with Rapture and Aſtoniſhment by this Magnificence of Things; this awful Manifeſtation of Univerſal Nature; how eagerly, O immortal Gods! (*as* Cicero *juſtly exclaims*) how eagerly will Man aſpire after, and how readily attain to the *Knowledge of Himſelf!*

Hitherto we have conſider'd Human Nature in a State of Soundneſs and Health only: Time would fail me, ſhould I attempt to explain it in a State of Sickneſs and Diſorder, to take Notice of the various Kinds of Diſeaſes, their Hiſtories and Changes; and, as Mens Natures are different, to ſhew to which Kind the Nature of each Man is moſt diſpos'd and inclin'd: How many Things are to be known, of Diagnoſticks, Prognoſticks, and the true Method of Cure? How many Things with regard to Remedies, and the proper Time of adminiſtring them? Many Particulars have been ſpoke to, and many, on the account of Time, muſt now be deferr'd: And, indeed, theſe Things, which I have taken notice of, are ſo well known to you all, that I mention'd them for no other Reaſon, than to ſhew that Men are not to be made Phyſicians at once, but that they ought to be previouſly inſtructed, and diſciplin'd, by a diligent and proper Preparation, before they preſume to undertake a Province of ſo great Importance, and ſo wide an Extent; always remembring of how great Value the Life and Health of others, which are committed to their Care, ought to be eſteem'd. But what that

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Knowledge is, which is neceſſary to One who is intended for a Phyſician, has been the Cauſe of much Diſpute, both amongſt the Antients and Moderns. As to the *Egyptians*, they were all, as* *Homer* witneſſes, Deſcendants of *Pæon*. From that Time to the Days of *Herodotus*, no one Man undertook the whole Practice of Phyſick; but one treated the Eyes, another the Teeth, and others in like manner the other particular Parts; by which Diſtribution and Separation of the Parts, the Improvement and Progreſs of Medicine were greatly obſtructed. Hence it came to paſs, that that Country was overrun with Quacks, altogether unworthy of the Name of Phyſicians. *Hippocrates* of *Cos*, a Man excellent both for Skill and Eloquence, was the firſt, in my Opinion, who united and undertook the whole Practice, and by that means firſt of all reduc'd it to an Art. But in thoſe Days there were Empiricks, as there are at this time, who deny'd that the Knowledge of Things, or the being acquainted with the Nature of the Body, was uſeful in the Practice of Phyſick; but affirmed that Experience alone was ſufficient. But theſe are the Opinions of Men who ſpoke without Conſideration, and who were dangerouſly miſtaken in a Material Point. *Hippocrates*, *Galen*, and *Celſus* teach us quite otherwiſe; nay, the very Nature of the Thing itſelf demonſtrates the contrary: For Experience can teach us nothing more than the different Effects, which different Kinds of Food and Remedies produce on the Human Nature; but we can never judge when either the one or the other is to be adminiſter'd, by any other way than by comparing their reſpective Powers with the State of the Patient.

The Duty, therefore, and true Buſineſs of a Phyſician is this; to think diligently and readily in all Caſes; to determine wiſely upon a Diſeaſe, and the proper Remedies for it; and neither to ſay, or do any thing raſhly, covetouſly, or † inhumanly. Theſe are Parts of the Profeſſion, which are not to be atchiev'd by Quacks and Mountebanks, but by a learn'd and skilful Phyſician only, relying, at the ſame time both on Reaſon and Practice.

A long and ſagacious Obſervation of theſe Things would bring the Art of Phyſick to the higheſt Perfection, and confer the nobleſt

* — Παιήονός ὅτι γενεθλή. HOMER. Ὀδυσ. δ. v. 232.
† *Vide* HIPPOCRAT.

nobleſt Ornaments on Learn'd, Skilful, and Faithful Phyſicians. Wide, therefore, very wide is the Difference between the Inventor of vain Chimera's, and the diligent, ſagacious Enquirer into Nature. Now if the State of Human Nature be really ſuch, and ſuch the Condition of Life, that we owe both our ſelves, and all that is ours, to relentleſs Fate; and that therefore it is no Wonder, if we often find the Art of Medicine vanquiſh'd by the Power and Violence of a Diſeaſe: Shall not Medicine then be deem'd an Art, nay a profitable and honeſt one likewiſe?

The End of Government is to preſerve Men in that State, in which they may be capable of Thinking freely and juſtly of Things, and behaving rightly in Life: To do which, all Men have certainly a Right which is truly *Divine*, and which cannot be diſannull'd by any Human Laws whatever. To the ſame excellent End, the Art of Phyſick has likewiſe a very great Tendency; the Buſineſs of which is to take Care of the Subject's Health, for if that be loſt, the beſt conſtituted Laws are of very little Advantage. There are two Arts, *ſays Cicero*, which are capable of placing a Man on the higheſt Pinacle of Honour; *one* of which is that of being a *good General*; the *other*, of being a *good Orator:* But of what Benefit is the Military Art, or what Signification that of Rhetorick, when Health is loſt and deſtroy'd? The Art of Medicine is certainly an Aſſiſtant, and daily Preſerver, not only of theſe, but of all Virtues whatever; whilſt many are the Arts alſo mutually aſſiſtant to Medicine, and all the *Virtues, delightful Companions, and Attendants on her.

Modeſty forbids a Phyſician to ſpeak much in Praiſe of the Art of Phyſick; nor, indeed, do I think it in the leaſt neceſſary. For if the Value and Dignity of any Art are to be accounted of, in Proportion to the Difficulty there is in acquiring it, and the Benefit which accrues from the Practice of it, then *Medicine* is certainly a Thing of Conſequence, and no way contemptible; to which ſo many great and difficult Things are neceſſary; and which, in the Practice, is univerſally profitable. And, indeed, long, very long ago, this Art was thought worthy of the Care of the Legiſlator. This our celebrated College is a Witneſs of, which

* *Vide* HIPPOCRAT.

which was inſtituted by the Advice and Perſuaſion of *Linacre*, a very Excellent and Learn'd Phyſician, who transfer'd to us the Art of Medicine, formerly the Glory of *Greece*, but now of *Britain:* He wrote many things extreamly well, and was the firſt who publiſh'd ſome of the Works of *Galen* in *Latin*; who perceiving how much the Art of Phyſick was promoted in the *Greek* and *Italian* Schools, that it might come the ſooner to Perfection amongſt us, by the united Abilities of the beſt Phyſicians; and that the Inhabitants of this Great and Opulent City might be the better preſerv'd by it from Quacks and Empiricks, who are greater Peſts than even Diſeaſes themſelves, he procur'd this College to be eſtabliſh'd and ſecur'd by Law, and at the ſame time was a bountiful Benefactor to it himſelf. The firſt *Encomium*, therefore, and the greateſt Gratitude is of right owing to him.

Soon after flouriſhed *Caius*, a pious and beneficent Son of the *Univerſity* of *Cambridge*, my ever to be rever'd and honour'd *Alma Mater:* He was converſant in all kinds of Literature, and a moſt worthy Munificent Member of this College.

Cadwall, *Baron*, *Lumley*, *Gulſton* and *Hame* are reckon'd amongſt our celebrated Members and Benefactors.

At length the renown'd and excellent *Harvey* aroſe, born for all that was great in Medicine, the higheſt Glory of this Society, as being the greateſt Benefactor to Mankind: Who, by his Diſcoveries, gave ſuch a light to our Art, as enabl'd us, not only to diſcern the Miſtakes of the Antients, but likewiſe to judge more clearly and diſtinctly in every Particular relating to the Practice. That the Life flow'd out with the Blood, was known to every one; but all were ignorant, at the ſame time, of the Method of Life, the Courſe of the Blood, and the Manner in which the Medicines operated: That the Blood being mix'd with the nutritive Juice, flows into the Right Ventricle of the Heart, from thence thro' the Lungs into the Left; that from the Heart it is diſtributed for various Uſes over all the Body, by a great many Arteries, belonging to the ſeveral Parts of it; after which it returns to the Heart, thro' the Veins, to be again mix'd with freſh Chyle.

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This *Circulation* of the *Blood*, whatever, either thro' Ignorance or Envy, has been aſſerted by ſome to the contrary, was firſt of all found out, and demonſtrated by our *Harvey*. Theſe Things were ſufficient with regard to the Courſe of the Blood, but not to the Actions and Uſe of the Heart, as *Harvey* himſelf confeſſes (for nothing great was ever diſcover'd and brought to Perfection at once:) But how much, *ſays he*, is drove forward in every Perſon by each Pulſation, and when more, when leſs, and by what Cauſe, I may perhaps hereafter, from many Obſervations, be able more accurately to diſcover. But what is greatly to be lamented, he was diſappointed of his Wiſh, and Medicine, of her Hope.

That theſe Things are of conſiderable Moment, not only to compute rightly the Velocity of the circulating Blood, but likewiſe the Quantity of it, we are taught by *Lower*, a Man deſerving of as high Encomiums as any Phyſician ever was.

The Method by which to diſcover the different Force, and different Velocity of the Blood, flowing from the Heart thro' any Artery, or returning thro' any Vein, † one of our Learn'd and able Members firſt found out, and made Publick, to his own very great Honour, and the great Advantage of our Art.

Many learn'd and uſeful *Anatomical Lectures* have been lately read by ſeveral of our Members, eſpecially by * two Gentlemen, who are in the higheſt Degree skill'd in Anatomy, as well as in all other Branches of the Profeſſion: Nor indeed is there any Topick in Phyſick, which has been neglected by the Members of this Society; but every Subject has been ſo advantageouſly treated, and with ſo much Induſtry and Sagacity; and the Books which have been publiſh'd contain ſo much Learning and Ingenuity, and are ſo ſtrictly conformable to the Standard of Truth, that 'tis well known to You, and all the Phyſical World, that they are preferable to any other Writers of the Profeſſion.

† *Diſſert. Dr.* JURIN. * *Dr.* PLUMTREE. *Dr.* NICHOLS.

Amongſt theſe many eminent Members, my very good Friend, Dr. *William Gibbons*, claims particular Regard. For, as he was perfectly well educated, ſo he was one of plain and ſolid Learning; Grave without Arrogance; Modeſt without Indolence, and truly bleſs'd with the Conſciouſneſs of an upright Mind.

Dr. *John Freind* was a Perſon juſtly in the higheſt Eſteem; as good and Sagacious a Phyſician as the World ever knew, as well as a Learn'd and Elegant Writer; whoſe Knowledge and Genius may be beſt perceiv'd by his Works. But, alas! whilſt in full hope of reaching the nobleſt Heights, he's ſnatch'd away a Victim to cruel Fate. Oh! how fallacious are the Expectations of Men, how frail their Fortune, and how vain their Endeavours!

The grateful Memory I retain of Dr. *Richard Hale* forbids me to paſs him by in ſilence: He was a truly great and ſolid Phyſician, a perfect Maſter of the *Greek* and *Latin* Authors, and adorn'd with all the Virtues and Accompliſhments requiſite to a Phyſician. A certain natural Authority appear'd in his Countenance, and Honeſty in his Words. When he could not bear with the Fopperies and Follies of Men, which are daily to be overlook'd, he reprov'd them, not paſſionately or moroſely, but with a frank and ingenuous Diſdain. What his Diſpoſition was towards us and our Profeſſion, he made evident by his Will. All theſe excellent Qualifications were adorn'd by the Dignity and Innocency of his Life.

Though I dare not attempt any Encomium on our moſt excellent PRESIDENT before his Face, it is, at leaſt, lawful for me to declare our Gratitude for the ſingular Diligence and Humanity, with which he has ſo many Years preſided in this Society: This is no more than the very Walls themſelves of this Structure ſeem impatient to do; which were preſerv'd, in adverſe Times, by his Direction and Bounty.

But in vain might we boaſt of our Celebrated Members, in vain of the Liberality of our many Benefactors, if we were incapable, thro' the Misfortune and Calamity of the Times, to

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enjoy theſe great Benefits with Freedom and Safety. What would it profit us to have labour'd, with the utmoſt Diligence and Aſſiduity, if our Properties, if our Beings were both Precarious? Where would be the Advantage of giving our Minds up wholly and conſtantly to Philoſophy, if we were neither permitted to ſpeak what we think, nor to act as we ought, nor even to keep ſilence, without the utmoſt Hazard of our Lives and Fortunes? Oh, how ſweet is the Name of *Liberty!* How grievous is Bondage under the Tyranny of others, † an Evil to be reſiſted even to Death it ſelf! Tho' Other Nations may ſubmit to the Yoke of Servitude, let *Liberty* be for ever, as it is at preſent, the Shining Characteriſtick, the boaſted Privilege and Property of *Britons*; and let us make it the Buſineſs of our Wiſhes and Prayers, that Happineſs and Proſperity, in every Particular, may conſtantly attend them.

† *Servitus malorum omnium poſtremum, non modò bello, ſed morte etiam repellendum.*
CICERO, 2 Philippic.

F I N I S.